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NOW FIRST COLLECTED AND EDITED

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- AURUM FULMINANS**—how made, and its effects. vii. 47-8.
- AUTHOR**—they that trust to authors, what difficulty they fall into. iii. 24. —are like birds that entering by the chimney, flutter at the false light of a glass window, for want of wit to find which way they came in. *ibid.*:—they that take their instruction from authors, are as much below the condition of ignorant men, as men of true science are above them. *ibid.*:—are like those that trust to the false rules of a master of fence, and through presumption are either killed or disgraced. iii. 37:—to be guided by general sentences read in authors, in any business whereof a man has not infallible science to proceed by, is a sign of folly. iii. 38:—and generally scorned under the name of pedantry. *ibid.* he that *owneth* the words and actions of a person, iii. 148:—*authority* the right of doing any act. *ibid.*:—is bound by the covenant made by the actor, no less than if he had made it himself. *ibid.*:—breaketh the law of nature by that done against it by the actor by his command. iii. 149:—the covenant made by mediation of the actor, not valid without the counter-assurance of the author. *ibid.*:—unless made without expectation of further assurance. *ibid.* things inanimate, beings irrational, idols, figments of the brain, cannot be authors. iii. 149-50. of authors two sorts, *simple and conditional*. iii. 152.

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BABEL—names originally imposed, forgotten at the tower of Babel. i. 16. all language gotten and augmented by Adam and his posterity, lost at the tower of Babel. i. 19.

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BACON—Lord Chancellor, his experiment of drawing the finger round the lip of a glass with water in it. vii. 112.

BALAAH—his person not accepted by God, though he spake by him. iii. 426:—his act in blessing Israel was free and voluntary, but yet determined by God. v. 263.

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BARON—a title derived from the Gauls. iii. 83. vi. 260:—signifies a great man. *ibid.*
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BATTERY—why in batteries a longer than a shorter piece of timber of the same thickness and velocity, and a thicker than a slenderer piece of the same length and velocity, work a greater effect. i. 217.

BAXTER—a reviler of Hobbes. iv. 435.

BAYARD—blind. iv. 315.

BE—to say, *the same thing cannot be and not be*, is to speak obscurely; to say, *whatsoever is, either is or is not*, is to speak absurdly. i. 19:—of whatsoever it may be said, *it has been or it shall be*, of the same it might have been said heretofore, or may be said hereafter, *it is*. i. 94:—*what shall be, shall be*, a proposition as necessary as this, *a man is a man*. v. 130.

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BEAUTY—is honourable, as a sign of natural heat and of much issue. iv. 38. iii. 75.

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BEEES—and ants, numbered by Aristotle amongst political animals. iii. 156. iv. 120, 245. ii. 66:—but have no direction other than their particular appetites. iii. 156:—have art, prudence, and policy, nearly equal to that of mankind. iv. 244. v. 80.

BEELZEBUB—our Saviour said by the Scribes to have Beelzebub. iii. 67:—his *principality over demons*, a power mentioned in Scripture. iii. 603, 698.

BEGGARS—their mode of saying their *pater-noster*. iv. 25:—have in their minds no images or conceptions answering to the words. iv. 26.

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BELIAL—the sons of, put to death for refusing to consent to the election of Saul. ii. 144.

BELIEF—the end or resolution of discourse beginning at the saying of some man. iii. 54:—in belief two opinions, of the saying of the man, and of his virtue. *ibid.* to *believe in*, a phrase never used but in the writings of divines. iii. 54:—has raised many disputes about the right object of the Christian faith. *ibid.*:—means, as it is in the Creed, not trust in the person, but confession of the doctrine. *ibid.*:—all men believe in God, how. *ibid.*:—all do not believe the doctrine of the Creed. *ibid.* the honour done in believing is due to the person believed in, when. iii. 55:—when we believe, without immediate revelation, that the Scriptures are the word of God, our belief is in the Church. *ibid.*:—they that believe what a prophet says in the name of God, believe him to be a true prophet. *ibid.*:—not to believe all the acts written by historians of Alexander or Cæsar, gives no just cause of offence to any but the historian. *ibid.*:—whatsoever is believed on the authority of men only, is faith in men only. iii. 55. the proneness of men to believe anything from such as have credit with them, and can with gentleness and dexterity lay hold of their fear and ignorance. iii. 103:

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- 559-66:—his point, that Christ has committed ecclesiastical jurisdiction immediately to none but the pope. iii. 566:—handleth not the question of supremacy between the pope and kings, but between him and other bishops. *ibid.*:—alleges bishops to have their jurisdiction *jure divino*, but derived through the pope. iii. 567:—his arguments prove that all bishops receive their jurisdiction, not from the pope, but from their civil sovereign. iii. 568.
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- the texts alleged by him for purgatory. iii. 627-36.
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- BEND**—in all bending, an endeavour of the parts in the convex superficies to go from each other, in the concave to penetrate each other. i. 476.
- BENEFITS**—to have received greater than one can hope to requite, from one to whom one thinks oneself equal, disposeth to counterfeit love, but secret hatred. iii. 87:—benefits oblige, and obligation is thralldom. *ibid.*:—received from one whom we acknowledge as a superior, incline to love. *ibid.*:—cheerful acceptation of, generally taken for retribution. iii. 88:—to receive, though from an equal or inferior, so long as there is hope to requite, disposes to love. *ibid.*:—that which men reap benefit by, they are thought to do for their own sakes, and not for the love of others. iii. 107.
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- BERNARD**—Saint, has somewhat of apparitions of ghosts, that said they were in purgatory. iii. 687.
- BEZA**—the text alleged by him to prove the kingdom of God already in this world, *verily I say unto you, that there be some that stand here etc.*, the most difficult of all to answer. iii. 617:—will have it to begin from the resurrection of Christ. *ibid.*
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- BIBLE**—the contention of the divines of England to have it translated into English. iv. 298:—the fruit of its translation. vi. 190-1.
- BIGTHAN**—was hanged, a proof for hanging traitors. vi. 126.
- BIRD**—that enters by the chimney, flutters at the false light of a glass window, for want of wit to know which way they came in. iii. 27.
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NCE—is power, because seeming
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ibid. :—addresses itself to the passions.
ii. 138 :—its end not truth, but victory.
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of Pelias in the death of their father. ii.
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—its power in exciting the passions. iv.
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EMANCIPATION—is the same thing as ma-
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EMBRYO—in the womb, moveth its limbs
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EMPEDOCLES—a natural philosopher, reck-
oned a poet by whom. iv. 445.
EMPEROR—the Emperors were esteemed
for sheep or wolves by the great doctors
of the Church, at what time. iii. 375 :—
were obliged, for keeping peace to re-
gulate the election of the bishops. iii. 529.
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iii. 661 :—suffered the encroachments of
ecclesiastics upon their office to creep in
for want of foresight. iii. 694 :—must be
esteemed accessories to their own and
the public damage. *ibid.*
EMPIRICUS—Sextus, uses the definitions of
Euclid to the overthrow of geometry. vii.
184, 317.
EMPLOYMENT—is a sign of power. iii. 80.
EMPSON and DUDLEY—were not favorites,
but sponges, of Henry VII. vi. 120 :—
well squeezed by his son. *ibid.*
EMPTY—and full, what. i. 107.
EMPUSA—what. i. ep. ded. :—sent by He-
cate, as a sign of approaching evil for-
tune. *ibid.* :—the best exorcism against
her, what. *ibid.* :—the metaphysical Em-
pusa to be frightened away by letting in
the light upon her. *ibid.*
the Empusa of Dr. Wallis. vii. 355.
EMULATION—grief for the success of a
competitor, if joined with endeavour to
enforce our own abilities to equal or ex-
ceed him. iii. 47. iv. 45.
the emulation of who shall exceed in
benefiting, the most noble and profitable
contention of all. iii. 88.
END—the last reckoned of extremes, of
which the first is the beginning. i. 98 :—
by some called the *final cause*. i. 131.

from looking to the end proceeds all order and coherence in thought. i. 400. iii. 13.
 he that deserteth the means, deserteth the end. iii. 323:—he that retains the end, retains the means. ii. 106.
 to every end the means are determined by nature or by God supernaturally. iii. 577.
 the reason which commands the end, commands the means necessary to the end. ii. 41.
 is the attaining of what pleases. iv. 32.
near and remote. ii. 33:—the former as compared with the latter, are *means*. ib.:—the *utmost* end, in this world exists not. *ibid*.
 ✓ **ENDEAVOUR**—*motion made in less space and time than can be given*. i. 206:—made through the length of a point, and in a point of time. i. 206, 216, 333:—may be compared with another endeavour, and may be greater or less than it. i. 206.
 of a body moved, which way it tendeth. i. 215:—in motion by concurrence, if one of the forces cease, the endeavour is changed in the line of the other forces. i. 215:—in motion in a circle, caused by a movent in a tangent and the retention of the radius, the retention ceasing the endeavour will be in the tangent. i. 215-16.
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 the first endeavour in animal motion, called *appetite* and *aversion*, when. i. 407. iii. 39.
 is the small beginning of motion in man's body, before it appears in visible action. iii. 39.
 is what. vii. 87.
ENDOR—the woman of. iii. 414:—foretold Saul his death. *ibid*. 426:—not therefore a prophetess. iii. 414:—but her imposture guided by God to be the means of Saul's discomfiture. *ibid*.
ENEMY—a man is in the power of the enemy, when his person or means of liv-

ing are so. iii. 288, 208:—obedience to the enemy, then no crime. *ibid*. *ibid*.
 a declared enemy is not the subject of punishment. iii. 300.
 the *Enemy* hath been here in the night of our ignorance, and sown the tares of spiritual ignorance. iii. 605.
ENERGUMENI—a name for madmen, that is, moved or agitated with spirits. iii. 65.
ENGAGEMENT—enacted by the Rump. vi. 369:—abrogated by Cromwell's parliament. vi. 391:—restored by the Rump on its first restoration. vi. 408:—made void again by the Long Parliament. vi. 416.
ENGLAND—few now in England, that do not see that the rights of sovereignty are inseparable. iii. 168.
 the monarch had the sovereignty from a descent of 600 years. iii. 173:—yet not considered as the representative. *ibid*.
 and Scotland, the union of attempted by James I. iii. 184:—might have prevented the civil war. *ibid*.
 it was at one time lawful in England, for a man by force to dispossess such as wrongfully possessed his land. iii. 206:—that right taken away by act of parliament. *ibid*.
 the land of, held of William the Conqueror. iii. 234.
 the late troubles in England, arose from an imitation of the Low Countries. iii. 314.
 the civil sovereigns of, recovered their rights on the Churches resigning universal power to the pope. iii. 690:—its Church government præter-political. iii. 696:—the dissolution thereof. *ibid*.
 a man's land may be transferred to another by the three estates, without his crime, and without pretence of public benefit. iv. 165:—such has been done. *ibid*.
 was very lately an anarchy, and dissolute multitude of men. iv. 287.
 many times invaded by the Saxons. vi. 159:—had at one time many kings and many parliaments. *ibid*.
 the Lord and gentry more affected to monarchy than to popular government. vi. 205:—but not so as to endure absolute monarchy. *ibid*.:—desire a king, lords, and commons. *ibid*.:—the idea general in the whole nation, that the government was a *mixed* not an *absolute* monarchy. vi. 306, 309, 319.
 claims the dominion of the Sea. vi. 383.
 the name of *Englishman* a name of reproach amongst the Normans in the time of the Conqueror. vi. 9.

ENOCH—and Elias, the only two men immortal otherwise than by the resurrection. iii. 443 :—his translation peculiar to them that please God. iii. 623.

ENTHUSIASM—the supposed possession of madmen with a divine spirit. iii. 102.

ENTITY—*essence, essentiality, entitative, &c.*, insignificant words, from what fountain sprung. i. 34. iii. 19, 674, 675 :—not heard of amongst nations that do not copulate their names by the word *is*. ib. ib. ib.

ENVY—grief for the success of a competitor, joined with endeavour to supplant or hinder him. iii. 47 :—joined with pleasure in imagining ill fortune befalling him. iv. 45.

ἐφαρμοστος, ἐφαρμογή—how used by Euclid. vii. 192, 196-7.

EPHESIAN—Diana. iii. 225.

EPHESUS—Council of. iv. 400. vi. 176.

EPICURUS—his *atoms*. i. 416 :—his arguments for a vacuum as delivered by Lucretius. *ibid.* :—allows neither to the world nor to motion any beginning at all. i. 417 :—supposes atoms to be indivisible. i. 419 :—and yet to have small superficies. *ibid.* :—the disputes of the Epicureans about *fate* and *contingency*. iv. 182 :—he and his followers. iv. 387-8. vi. 98.

EPILEPSY—the disease of, what. iii. 317 :—supposed by the Jews to be one kind of possession by spirits. *ibid.* :—resembles the possession of the body politic by the spiritual power. *ibid.*

ἐπίσκοπος—an overseer, particularly a pastor or shepherd. iii. 526.

EQUALITY—and inequality, the same accident, under another name, with the magnitude of the thing compared. i. 135. no definition of, in Euclid. i. 272. vii. 197 :—the definition necessary in geometry. vii. 197.

of equal distribution, the best sign that every man is contented with his share. iii. 111 :—from equality of ability, arises equality of hope in attaining our ends. *ibid.*

the acknowledgement of equality, the *eleventh* law of nature. ii. 39 :—the *ninth*. iii. 141. iv. 103.

they are equal, that can do equal things against each other. ii. 7.

equal quantities, what. vii. 197 :—all things that are said to be equal, are said to be so from the equality of bodies. vii. 226 :—no subject of equality but body. vii. 227.

EQUATION—the finding out of the equality between known and unknown things. i. 90 :—what necessary to such finding out.

ibid. :—is best done by him that has the best natural wit. *ibid.*

EQUILIBRIUM—if two weights and their distances from the centre of the scale, be in reciprocal proportion, they will be in equilibrium. i. 355 :—and if in equilibrium, the weights and their distances, will be in reciprocal proportion. *ibid.*

EQUINOX—cause of the precession of. i. 440-43. vii. 102-4 :—why so called. i. 443 :—is said by Copernicus and others, to be a degree in 100 years. vii. 103.

EQUIPONDERATION—what. i. 351 :—plane of, what. *ibid.* :—diameter of, what. i. 352 :—centre of, *ibid.*

two bodies being in equilibrium, if weight be added to one, equiponderation ceases. i. 352 :—no two planes of equiponderation are parallel. *ibid.* :—the centre of equiponderation is every plane thereof. i. 353.

if two weights and their distances from the centre, be in reciprocal proportion, they will be equiponderant. i. 355 :—and if they be in equilibrium, the weights and distances will be in reciprocal proportion. *ibid.*

the centre of equiponderation of a figure deficient according to commensurable proportions of the altitude and base diminished, divides the axis in what proportion. i. 359 :—the centre of equiponderation of various deficient figures, how to be found. i. 362-3 :—the diameter of equiponderation of the complement of half of certain deficient figures, how it divides the axis. i. 363 :—the diameter of equiponderation, how to be found. i. 364 :—the centre of equiponderation of the half of certain curvilinear figures, where to be found. i. 365 :—the centre of equiponderation of a solid sector, is in the axis divided in what proportion. i. 371 :—of a hemisphere, where it is. i. 373.

EQUITY—actions proceeding from equity, joined with loss, why honourable. iii. 80 :—the want of equity, dishonourable. *ib.* is a law of nature. iii. 138. iv. 104 :—the *eleventh* law. iii. 142 :—the *tenth*. ii. 40. is the *habit* of allowing equality. iv. 110. a court of *justice* and a court of *equity*, their difference. vi. 25.

EQUIVOCAL—in manifest equivocation, no danger. i. 62 :—sometimes may deceive, though not obscure. i. 63.

equivocation, is taken away by definition. i. 84.

ERGAMENES—destroys all the priests of Meroe. vi. 281. vii. 74.

ERROR—and falsity, how they differ. i. 55 :—of the mind, without the use of words, how it happens. i. 55-7. iii. 23.

- to err in affirming and denying, what. i. 55-6:—errors of sense and cogitation, by mistaking one imagination for another, or by feigning that to be past or future, which never was nor ever shall be. i. 56.
- errors common to all things having sense, what. i. 56:—proceed not from the senses nor from things, but whence. *ibid.*
- to free ourselves from such errors as arise from natural signs, what the best way. i. 57:—such errors proceed from want of ratiocination. *ibid.*:—errors in affirming and denying, from reasoning amiss. *ibid.*
- errors repugnant to philosophy, what. i. 57:—errors in syllogizing, consist in what. *ibid.*:—error from supposing some things to exist necessarily, others contingently or by accident. i. 60:—from placing some ideas in the understanding, others in the fancy. i. 61.
- between true science and erroneous doctrine ignorance is midway. iii. 25.
- error, what it is. iii. 32:—is deception in presuming that something is past or to come. *ibid.*:—error from the length of an account, forgetting what went before. iii. 35.
- not to be avoided without a perfect understanding of words. iii. 90.
- no man's error becomes his own law. iii. 264.
- of *Writs of Error*. vi. 46.
- error is in its own nature no sin. vi. 102.
- ἐπὺς—signifies desire limited to one person. iv. 48.
- ESDRA—set forth the Scriptures in the form we have it in. iii. 374:—how he relates the death of Josiah. iii. 412:—no obedience promised to him by the Jews. iii. 474. ii. 248:—his restoration of the commonwealth. iii. 517:—of the Temple of Jerusalem. ii. 159.
- ESSENCE—of any body, that accident for which we give it a certain name. i. 117. vii. 221:—same essence, inasmuch as generated, called the *form*. i. 117:—by some called the *formal cause*. i. 131:—not intelligible. *ibid.*
- the knowledge of the essence, is the cause of the knowledge of the thing itself. i. 132.
- abstract essences and substantial forms*. iii. 672. vi. 215-16:—the doctrine of, built on the vain philosophy of Aristotle. iii. 674. vi. 215:—fright men from obeying the laws, as birds are frightened from the corn with a man of straw. *ibid.*
- the absurdities that follow the error of *separated essences*. iii. 675.
- signifies no more than if we should talk of the ~~times~~ of things. iv. 394:—is no part of the language of mankind, but a word devised by philosophers out of the copulation of names. vii. 81.
- ESSEX—Earl of, his fortunate expedition to Cadiz. vi. 202:—his son's failure. *ibid.*:—the son made general of the Parliament army. vi. 298, 302:—his character. vi. 302-3:—is suspected by the parliament, and lays down his commission. vi. 326:—his death. vi. 332.
- EST, *ἐστὶ*—the copula of the Latins and Greeks. iii. 673:—no word answerable to it in the Hebrew language. iv. 304. vii. 81.
- ESTHER—the history of Queen Esther, is of the time of the *Captivity*. iii. 371.
- ETERNAL—an eternal *now*, or nunc-stans. i. 413. iii. 35, 677. iv. 276, 299.
- whatsoever is eternal was never generated. i. 431.
- ETHER—a fluid ether so fills up the universe, as to leave in it no empty space. i. 426:—the parts of, supposed to have no motion but that received from bodies floating in them, not being themselves fluid. i. 448, 481.—has mingled in it innumerable atoms of different degrees of hardness, and having simple motions. i. 474.
- ethereal substance is the same in all bodies. i. 504:—has no gravity. i. 519:—the reason. *ibid.*
- ETHICS—why have the writings of geometricians increased science, whilst those of ethical philosophers have increased nothing but words. i. 9:—ethical writings, how used to confirm wicked men in their purpose. *ibid.*:—what chiefly wanting in them. *ibid.*
- what ethics treat of. i. 11.
- ETYMOLOGY—is not a definition. vi. 30:—when true, shows light towards finding out a definition. *ibid.*
- EUCCHARIST—the worship of, is or is not idolatry, according to what. iii. 653-4:—the sacrament of instituted by Christ. ii. 264.
- EUCLID—his axioms, why not principles of demonstration. i. 82:—why they have gotten amongst men the authority of principles. *ibid.*:—the axioms of his First Book capable of demonstration. i. 119:—are not principles of demonstration. *ibid.*
- his definition of the *same proportion*. i. 157:—of *compound proportion*. i. 162.
- has defined parallel *right lines* only. i. 189:—his solid angle, what. i. 198.
- to be taken in hand by the reader, before proceeding to the geometry in *DE CORPORE*. i. 204.



- has given no definition of equality. i. 272. vii. 197:—nor any mark whereby to judge of it, but congruity. *ibid.*
he that has Euclid for a master, may be a geometrician without Vieta. i. 314:—but not *e contra*. *ibid.*
his three first definitions not to be reckoned amongst the principles of geometry, why. vii. 184:—his definition of a *point*, even to a rigid construer, sound and useful. vii. 200:—of a *straight line*, inexcusable. vii. 202:—of a *plane angle*, its faults. vii. 203. 4:—his definition of a *bound* and of *figure*. vii. 204:—of a *circle* and of *parallel straight lines*. vii. 205:—of a *part*. vii. 207:—of *ratio*, is intolerable. *ibid.*:—his Greek definition how to be rendered in English. vii. 208, 229:—his definition of *compound ratio*. vii. 209:—may and ought to be demonstrated. vii. 210:—his definitions no part of his geometry. vii. 225:—in his geometry, some few great holes. vii. 245:—never uses but one word for *double* and *duplicate*. vii. 245, 277, 299, 382.
εὐδοκμεῖν—one of the two objects men have in meeting together. ii. 5.
EUMENIDES—madness ascribed by the Grecians to them. iii. 65.
EUSEBIUS—bishop of Cæsarea, present at the council of Nice. iv. 397:—his letter to absent bishops, to subscribe the creed. *ibid.*
EUSTACHIO—and Hugenius, the trial which is the more skilful in *optics*. iv. 436.
EUTOCIUS—demonstrated what of compound ratio. vii. 236.
EUTYCHES—and Dioscorus, their heresy in affirming that there is but *one* nature in Christ. iv. 400. vi. 103, 176:—condemned as Arianism. iv. 400.
EVANGELIST—and prophet, in the Church, signified not an office, but gifts whereby men were profitable to the Church. iii. 527.
their scope, to establish the one article, that *Jesus is Christ*. iii. 591. ii. 308:—prove that he was the true *Christ* and *king* promised by God, sent to renew the *new* covenant. ii. 254.
EVIDENCE—is what. iv. 28:—is to truth, as the sap to the tree. *ibid.*:—is the life of truth. *ibid.*:—all evidence is *conception*. iv. 61:—we do not *believe*, but *know* things which are evident. iv. 65.
EVIL—the object of his hate or aversion, that each man calleth evil. iii. 41:—of *evil* three kinds, in *promise*, in the *end*, and in the *means*. iii. 41-2.
inflicted on a man before his cause be heard, beyond that necessary for safe custody, is against the law of nature. iii. 303.
See *GOOD*.
EXAMPLE—proves nothing. iii. 583.
EXCOMMUNICATION—the sentence of, pronounced by the apostle, or pastor. iii. 501. ii. 288:—but judgment on the merit of the case, by the Church. iii. 502. ii. 288. was part of the power of the *keys*. iii. 502:—the use and effect of, before being strengthened by the civil power, was only to avoid the company of the excommunicated. *ibid.* 562. ii. 289. iv. 198, 389:—for apostate Christians, where the civil power did not assist the Church, excommunication had in it neither damage nor terror, neither in this world nor the next. iii. 503:—the damage re-dounded rather to the Church. *ibid.* 562. had no effect but upon believing Christians. iii. 504:—was used before Christianity was authorised by the civil power, only for correction of manners, not errors of opinion. *ibid.*
lieth for injustice, and for a scandalous life. iii. 504:—but for excommunicating one that held this foundation, *Jesus is Christ*, no authority in the Scripture. iii. 505.
no one can be excommunicate that is not a member of a Christian Church that has power to judge of the cause. iii. 506.
one Church cannot be excommunicated by another. iii. 506. ii. 289.
the sentence of, importeth advice not to keep company, or so much as to eat with the excommunicate. iii. 506. ii. 289:—against a sovereign prince or assembly is of no effect. *ibid.* ii. 290. iv. 198.
has no effect upon kings and states, other than to instigate them to war upon each other. iii. 507. ii. 291:—has no effect upon a Christian that obeys the voice of his sovereign, whether Christian or heathen. *ibid.*:—has no effect upon him that believes that *Jesus is Christ*. *ibid.*:—therefore upon a true and unfeigned Christian, none. *ibid.*:—nor upon a professed Christian, till his behaviour is contrary to the law of his sovereign. *ibid.*
the child may keep company with its father or mother excommunicate. iii. 508. the power of, cannot be carried beyond the end for which the apostles and pastors are commissioned by Christ. iii. 508:—without the assistance of the civil power, is without effect, and ought to be without terror. iii. 508, 547.
the name of *fulmen excommunicationis*, whence. iii. 508-9.
where Christianity is forbidden, is putting

themselves out of the company of the excommunicate, where *commanded*, putting the excommunicate out of the congregation of Christians. iii. 537.

excommunication by the apostles, was a denouncing of the punishment to be inflicted by Christ when in possession of his kingdom. iii. 562:—then not properly punishment as upon a subject, but revenge as upon an enemy denying his right to his kingdom. iii. 563.

to excommunicate one's lawful king, what. iii. 690:—or any one without his authority. *ibid*.

excommunication by the presbytery, the first knot upon the liberty of the early Christians. iii. 695.

has no evil in it except the eternal pains consequent to it. ii. 284.

is called by the Church, the act of retaining sins. ii. 288:—by Paul, a delivering over to Satan. iii. 504. ii. 288:—its end, the humbling to salvation. ii. 289.

no man can excommunicate the subjects of an absolute government all at once. ii. 290.

disputes about the authority of excommunication, are disputes about human sovereignty. ii. 317.

was instituted by our Saviour. iv. 197:—was adopted by the pastors of the primitive Church as a punishment for *heresy*. iv. 389-90.

the effect of excommunication. vi. 172:—they that die excommunicate in the Church of England at this day, are damned. vi. 174.

EXCUSE—that by which a crime is proved to be none at all. iii. 287:—can be only that which takes away the obligation of the law. *ibid*.:—the want of means to know the law. *ibid*.:—not the want of diligence to enquire. *ibid*.:—the terror of present death. iii. 288:—or any fact done for preservation of life. *ibid*.:—facts done by authority, are excused against the author. *ibid*.:—facts done by authority of the sovereign power, are totally excused. iii. 287.

EXHORTATION—and dehortation, is counsel, with signs of vehement desire to have it followed. iii. 242:—have a regard to the common passions and opinions of men in deducing reasons. iii. 243:—are directed to the good of him that giveth them, not of him to whom given. *ibid*. the use of, lieth only in speaking to a multitude. iii. 243.

they that exhort and dehort when required to give counsel, are corrupt counsellors. iii. 243.

are lawful, and also laudable, in him that may lawfully command. iii. 244:—but are then, not counsel, but command. *ibid*.

EXILE—is what. iii. 303:—not in its own nature punishment. *ibid*.:—no such punishment ordained in Rome. iii. 304:—tends many times to the damage of the commonwealth, why. *ibid*.

an exile is a lawful enemy of the commonwealth. iii. 304.

is made a punishment, how. iii. 304.

EXORCISE—the use of exorcism, holy water &c., kept in credit by favouring the opinion of fairies, ghosts, &c. iii. 9-10:—the doctrine of exorcism and conjuration of phantasms, whence. iii. 616, 644:—is rarely and faintly practised, but not yet given over. iii. 644.

EXPECTATION—presumption of the future. iv. 17:—is from remembrance of the past. *ibid*.

EXPERIENCE—those content with daily experience, are men of sounder judgment, than those whose opinions, though not vulgar, are full of uncertainty and carelessly received. i. 2.

experience is nothing but memory. i. 3. iii. 664. iv. 18:—is store of phantasms, arising from the sense of many things. i. 398.

without experience and memory, no knowledge of what will prove pleasant or hurtful. i. 408.

is much memory, or memory of many things. iii. 6, 664.

by how much a man has more experience of things past, by so much he is more prudent. iii. 15:—is not to be equalled by any advantage of natural and extemporary wit. iii. 15-16.

much experience, prudence. iii. 37, 60:—to observe by experience, and remember all the circumstances that may alter the success, impossible. *ibid*.

the want of, sometimes the cause of the folly of many and great digressions in discourse. iii. 58.

experience of men of equal age, not much unequal as to quantity. iii. 60:—lies in what. *ibid*.

all actions and speeches proceeding from experience, why honourable. iii. 79-80. is but remembrance of what consequents have followed what antecedents. iv. 16, 27:—concludes nothing universally. iv. 18:—no conclusion from experience that anything is *just* or *unjust*, *true* or *false*, &c.

all knowledge is but experience. iv. 27.

EXPERIMENT—mean and common experiments are better witnesses of nature,

those that are forced by fire and
n but to few. vii. 117.
STON—space falsely taken to be the
ision of bodies. i. 93, 102.
vide a body, its extension, and the
of that extension, is the same with
ing any one of them. i. 108.
UATION—that by which a crime is
less. iii. 287.—sudden passion, an
uation. iii. 291.
ME—and mean, what. i. 98.
pies are the eyes of the common-
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many eyes see more than one, to be
rstood of counsellors, when. iii. 249:
apt to look asquint towards their
te benefit. iii. 250.
ne takes aim with more than one
iii. 250.
IL—prophecied in the *Captivity*. iii.

—the book of, written after the *Cap*-
iii. 371.

I—the dictator, deprived of his dic-
ship by the Roman people. ii. 104.
N—one of the greatest of human
rs. iii. 74.
ies of subjects are commonly called
ns. iii. 223:—a number of men part
sovereign assembly, consulting apart
uide the rest, is a faction unlawful.
:—to entertain more servants than
ired for the government of his estate,
a private man faction and unlawful.
24:—factions for kindred, govern-
: of religion, or of state, are unjust.

ar so fierce, as between those of dif-
t factions in the same common-
th. ii. 7:—factions arise out of great
nblies, out of factions sedition and
war. ii. 138.
tion, what. ii. 139, 175-6:—the word,
ice derived. *ibid.*:—how *bred* in a
nonwealth. ii. 163:—how *governed*
faction. *ibid.*:—is a city within a
ii. 176.
ons soon find out that an absolute
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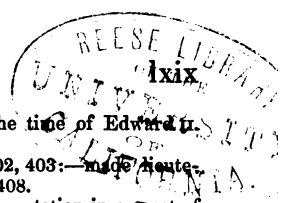
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the heretics of the primitive Church, who maintained that Christ was a phantasm or spectre only. iv. 307.
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catholic and *heretic*, relative terms. iv. 390. vi. 102:—*heretic* became a name, and a name of disgrace, both together, how. *ibid.* *ibid.*
the first and most troublesome heresies, were about the *Trinity*. iv. 390:—some suppressed by the publication of St. John's Gospel. iv. 391.
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- such by some of the first four general councils. *ibid.* vi. 106, 175 :—persons were burnt for heresy during the time of the *High Commission*. iv. 406.
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 no heresy could be a crime till the time of Constantine. vi. 102 :—first made capital, when. vi. 104 :—the punishment of *burning* introduced when. *ibid.* :—a heretic Jew burnt at Oxford under William the Conqueror. *ibid.*
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HERO—the heros of the Greeks were the giants of the Scriptures. iii. 446 :—heros shed a lustre on the rest of men, resembling that of the heavens. iv. 444.
HEROD—sought to kill Jesus, why. iii. 591.
HESIOD—has written the genealogy of the heathen gods. iii. 639.
HEZEKIAH—reproved by Isaiah for shewing his treasure to the ambassadors of Babylon. iii. 474 :—brake in pieces the *brazen serpent*. iii. 657.
HINNON—the Valley of the Children of Hinnon. iii. 447.
HISTORY—natural or political, not the subject of philosophy. i. 10.
 in it, the judgment must be eminent. iii. 58 :—the goodness of, consists in what. *ibid.* :—fancy has no place but in adorning the style. *ibid.*
 is the register of the knowledge of fact. iii. 71 :—is *natural* and *civil*. *ibid.*
 is what *knowledge*. iv. 27 :—the greater part of, is beyond doubt, why. iv. 30 :—is necessary for construing the writings of the dead. iv. 75.
HOBBS—civil philosophy not older than his book *DE CIVI*. i. ep. ded. :—his fear, circumspection, and diffidence in composing his *DE CORPORE*. *ibid.* :—strives not to appease envy, but to revenge himself of it, by increasing it. *ibid.*
 his philosophy not that which makes philosophers' stones. i. epis. to Reader :—what it is. *ibid.* :—commends not, but propounds only, ought of his to the reader. *ibid.*
 his purpose to lay open the first elements of philosophy, as so many seeds of pure and true philosophy. i. 2 :—undertakes what. i. 12 :—his reason for reducing words to the forms of the predicaments. i. 28.
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 of geometry, gives in *DE CORPORE* only such as is new, and conducing to natural philosophy. i. 204.
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 his doctrine concerning the beginning and magnitude of the world, what. i. 414.
 supposes with Copernicus, that the diurnal revolution is from the motion of the earth by which the equinoctial circle is described about it. i. 428.
 honoured by Sidney Godolphin with real testimonies of his good opinion. iii. ded.
 speaks, in the *LEVIATHAN*, not of the men, but of power in the abstract. iii. ded. :—has alleged texts of Scripture to other purpose than ordinarily by others. *ibid.*
 disapproves not of the use of Universities. iii. 3 :—but points out what things may be amended in them. *ibid.* :—the question, whether he undertakes to teach the Universities, to be answered by looking to what he is doing. iii. 332.
 whether the principles contained in the *LEVIATHAN* be noticed by those that have power to use them or not, concerns his interest at this day but little. iii. 325 :—is at the point of believing his labour of the *LEVIATHAN* useless. iii. 357 :—but recovers hope, whence. iii. 358 :—hopes that by the exercise of entire sovereignty it may be publicly taught and converted into practice. *ibid.*
 was inclined to the opinion that angels were supernatural apparitions raised in the fancy by God to signify his presence. iii. 393-4 :—but many places in the New Testament and the words of our Saviour have extorted his belief, that there be also angels substantial and permanent. iii. 394.
 is the subject of the commonwealth. iii. 438 :—submits the determination of all questions of the Scriptures to the interpretation of the Bible authorised by the commonwealth. *ibid.*
 his doctrine of the kingdom of God to be on earth, he doth but propound. iii. 444 :—maintains no paradox of religion. *ibid.* :—attends the end of the dispute of

the sword concerning the authority not yet amongst his countrymen decided. *ib.* pretends not to advance any opinion of his own concerning *the kingdom of God* and polley ecclesiastical. *iii.* 602:—has endeavoured to avoid texts obscure and of controverted interpretation. *ibid.*

propounds to the consideration of more learned divines such things concerning the text, *whosoever shall speak a word against the son of man &c.*, as the text suggesteth. *iii.* 629:—concerning St. Paul's text, *what shall they be that are baptized for the dead &c.*, propounds it to those more thoroughly versed in the Scripture. *iii.* 631.

distrusts nothing so much as his own elocution. *iii.* 711:—is confident it is not obscure. *ibid.*:—has neglected, contrary to the custom of late time, the ornament of quotations, why. *iii.* 711-12:—returns to his interrupted speculations of bodies natural. *iii.* 714.

enjoyed his means of study by the goodness of William Earl of Devonshire. *ii.* ded.:—studied philosophy from inclination. *ii.* pref.:—his original plan of the *DE CORPORE*, what. *ibid.*:—reasons, but disputes not. *ibid.*:—the last part in order of *DE CORPORE* published first, why. *ibid.*

has diligently sought and vehemently desired some law whereby *atheism* might be punished as an offence against the law. *ii.* 198, n.:—but found none. *ibid.*:—has ranked the atheist in the same rank in which God himself has placed him. *ibid.* the examination of cases between *sovereign* and *sovereign*, or between *sovereign* and *subject*, leaves to others. *iv.* ep. ded.:—has consulted, in writing, more with *logic* than *rhetoric*. *ibid.*

suspects *Platonic* love for merely sensual, with an honourable pretence for the old to haunt the company of the young and beautiful. *iv.* 50.

desires to have it noted against the now sect of Arians, that Christ was the *begotten Son of God*. *iv.* 175.

writes the treatise of *LIBERTY AND NECESSITY* only in hopes that the Marquis of Newcastle and the Bishop will keep it private. *iv.* 256, 278:—for what reason. *v.* 15:—finds not in the articles of our faith, or the decrees of our Church, set down how we are to conceive God and good angels to work by necessity or in what sense they work freely, and suspends his sentence thereupon. *iv.* 262-3. believes the omnipotence of God, but dares not say *how* everything is done. *iv.*

296:—could believe, if he could find it in the Scriptures, that that may be called *whole*, which has no parts. *ibid.*

the error he fell into (in *LEVIATHAN*, p. 488) in the doctrine of the Trinity. *iv.* 316:—the same corrected. *iv.* 317:—told by Dr. Cosins, that his place cited was not applicable to the Trinity. *ibid.* solicited from beyond seas to translate the *LEVIATHAN* into Latin. *iv.* 317:—feared some other man might not do it to his liking. *ibid.*

allows the denying of Christ with the tongue not to all men, but how far. *iv.* 361.

his opinion, that the best government in religion is by episcopacy, but in the king's right. *iv.* 364:—his explanation of his words in the *LEVIATHAN* (p. 444), *but because this doctrine will appear &c.* *iv.* 366:—will abstain from saying anything forbidden by the Church of England, except this point, that *Jesus Christ died for his sins*. *iv.* 367.

neither Dr. Bramhall, nor Hobbes himself, could extinguish the light set up in the world by the greatest part of Hobbes' works. *iv.* 382.

Hobbius Heauton-timorumenos. *iv.* 413.

writes a treatise in English, in April 1640, upon the powers and rights of sovereignty. *iv.* 414:—his life thereby in danger. *ibid.*:—was the first that ventured to write in the king's defence. *ibid.*:—the first that fled. *ibid.*:—remained in France eleven years. *ibid.*:—wrote his book *DE CIVI* at Paris, to what end. *iv.* 415:—no book more magnified beyond seas. *ibid.*:—initiated Charles II, when at Paris, in Mathematics. *ibid.*:—whilst at Paris wrote and published his *LEVIATHAN*, having no encouragement nor desire to return to England. *ibid.*:—came home because he could not trust his safety with the French clergy. *ib.*:—had no enemies but such as were the king's, and because the king's, therefore his. *iv.* 417:—was the only man, a few holding his principles excepted, that has not done something more or less to blush for. *iv.* 419:—taken by the throat for a fault in his *LEVIATHAN*, made so by over-hasty construction. *iv.* 420:—returned to England before 1651. *ibid.*:—wrote his *LEVIATHAN* in behalf of whom. *ibid.*:—defines the time when a subject has liberty to submit to a conqueror, to be *when his means of life are within the guards and garrisons of the enemy*. *iv.* 422. *iii.* 703:—which words signify what. *iv.* 422:—allows submission to Oliver only to the

king's faithful party. iv. 423:—the above words were put in the *Review*, for what reason. iv. 423-4:—the king displeased with him. iv. 424:—for a while, but not long. *ibid.*:—said openly, that he thought Hobbes never meant him hurt. iv. 425:—testified his esteem of him in his bounty. *ibid.*

his private opinion, that the episcopacy now in England is the most commodious instrument for a Christian king to govern Christ's flock with. iv. 432:—wonders at the uncharitable censure of some. *ibid.*:—sees a relic of the venom of Popish ambition lurking in the seditious distinction of *spiritual* and *civil*. *ibid.*:—the bishops that are displeased with him, are who. *ibid.*:—is reviled by Ward, Baxter, and Pike. iv. 435:—his reputation beyond the seas fades not. *ibid.*

before his book *DE HOMINE* came out, nothing written intelligibly upon *optics*. iv. 436-7.

his justification of his *self-praise*. iv. 438:—of his *morosity* and *peevishness*. iv. 439:—of his opposition to Boyle's doctrine. iv. 440.

the points in difference between him and Bramhall. v. epis. to reader:—met Bramhall at Paris, at the Earl of Newcastle's. v. 2:—his answer to Bramhall published without his knowledge and against his will. *ibid.*, 25, 434:—the reason of his unwillingness. v. 15:—how and by whom it was published. v. 25-6.

Bramhall's *Objections* to the *DE CIVI*, and why they were never answered. v. 26, 29:—Luther, Melancthon, Calvin, Perkins and others, he always much revered and admired. v. 266.

the *Postscript* to *LIBERTY AND NECESSITY*. v. 435-6.

his censure of Bramhall's book. v. 447-50:—the sum of what both he and Bramhall have said. v. 450:—his apology for his treatment of Bramhall. v. 453.

the time and occasion of his composing his *HUMAN NATURE*. v. 453:—of publishing his thoughts thereof, first in Latin and then again in English. *ibid.*:—divers of the clergy have taken offence especially at two things. v. 454.

is too dull to conceive the nature of the crime of witchcraft. vi. 96.

what course he would have had taken by Charles I at the outset. vi. 307-10.

the approbation of the king will protect his reasoning in natural philosophy from the contempt of his adversaries. vii. 4:—relies on no apology for his *LEVIAN*, but on the general pardon. *ibid.*:

—has put in it nothing as his own opinion, but propounded with submission to the power ecclesiastical. vii. 5:—is spoken of by some of the bishops as an atheist, and a man of no religion. *ibid.*:—calls the Bishop of Durham to bear witness as to his religion when at the point of death at Paris. *ibid.*:—fighting against the king's enemies, lighted on a weapon that had a double edge. vii. 6. wrote in French, and sent from Paris a printed paper on the *duplication of the cube*. vii. 59:—the confutations of it. *ib.*:—his quadrature of the circle &c., not yet confuted. vii. 68:—has wrested out of the hands of his antagonists the weapon of *algebra*, so as they can never make use of it again. *ibid.*

most of his demonstrations of physical conclusions derived from motions supposed or proved by Copernicus. vii. 98-9. is the first that ever sought the differences of qualities in local motion. vii. 139:—both he and Warner have demonstrated, that in *refraction* the sines of the angles of refraction are as the sines of the angles of inclination. vii. 174-5:—has rectified and explained the principles of geometry. vii. 185:—book XVIII of his *DE CORPORE*, as it is now in English, contains what. *ibid.*:—book XXIV almost all new. *ibid.*:—his *quadrature of the circle* he calls only an aggression. vii. 186:—not willing to leave it out, why. *ibid.*:—Wallis' *Angle of Contact* and his *Arithmetica Infinitorum*, has in two or three leaves wholly and clearly confuted. vii. 187:—is the first that has made the grounds of geometry firm and coherent. vii. 242:—whether he has added anything to the edifice, to be judged by the readers. *ibid.*:—the truth of Euclid's definition of the *same proportion*, cannot be known but by Hobbes' definition, why. vii. 243:—observation on his definition of *parallel lines* by one of the prime geometers of Paris. vii. 255:—his demonstration, that the *perimeters of circles are as their radii*, denied by Wallis. vii. 255:—cap. XVI art. 1 of *DE CORPORE* in Latin, how corrected in the English translation. vii. 270:—makes a *parallelogram* of but one side. vii. 271:—the same fault corrected by one from beyond sea. *ibid.*:—faults, proceeding not from ignorance of geometry, or want of art of demonstration, but from security. vii. 269, 279:—once added, but never published, a twentieth to the XIX articles of chap. XVI of *DE CORPORE*. vii. 296:—were it not that he must defend his reputation,

would not show the world the unsoundness of Wallis' doctrine. vii. 315:—a few negligences of his, not to be ashamed of, spied by Wallis in his *Elenchus*. vii. 317:—two propositions in cap. XVIII DE CORPORE truly demonstrated by Wallis to be false. vii. 319:—the fault arose how. *ibid.*:—his words, *quæ de dimensione circuli etc. accipiat lector tanquam dicta problematica*, signify what. vii. 323:—has, in chap. XVIII of the English edition, found a straight line equal to the spiral of Archimedes. vii. 327.
the faults in manners laid to his charge. vii. 332:—never said he had solved the problem of the quadrature of the circle, but that he was about it, and afterwards that he *thought* he had done it. vii. 333-4:—the expectation of what should be written by him, raised by Mersenne's *Cogitata Physico-Mathematica*. vii. 334.
the cause of his writing the LEVIATHAN. vii. 335:—commended his doctrine, not his LEVIATHAN to be taught in the Universities. *ibid.*:—believes it has had what effect on the minds of men. vii. 336:—never discoursed with Wallis, nor, that he remembers, with Ward. *ibid.*:—attacked by Moranus the Jesuit. vii. 339:—glories in his doctrine of *sensation*. *ibid.*:—his opinion concerning *sense* and the rest of the faculties of the soul, set forth in the Preface to Mersenne's *Balistica*. vii. 341:—never saw any of Warner's papers but that of *Vision by Refraction*. vii. 342:—never heard him speak of anything he was writing *De penicillo optico*. *ibid.*:—has demonstrated, and means to publish, all the symptoms of vision. *ibid.*:—much of his *Optics* hath been privately read by others. *ibid.*:—has lent his papers to the prejudice of the advancement of his reputation. *ibid.*
the history of the proposition of the spiral line equal to a parabolical line, demonstrated by Roberval, mentioned by Mersenne in his *Hydraulica*. vii. 343.
what doctrine he would have taught in the Universities. vii. 344:—would have *lay* Universities. vii. 345:—in the LEVIATHAN (p. 670), *philosophy hath no otherwise place in the Universities than as a hand-maid to the Roman religion*, put by mistake *hath* for *had*. vii. 347:—his opinion of the Universities of Oxford and Cambridge. vii. 399-400.
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confesses he was made angry by Wallis' *Elenchus*. vii. 361:—charged with plagiarism as to the spiral. *ibid.* 380:—will vindicate himself when he knows the author of the charge. vii. 362.
none but he ever demonstrated the proportions of paraboloides to their parallelograms. vii. 379.

would never have answered the *Elenchus*, but for its being aimed at the LEVIATHAN. vii. 381:—if he exceed Wallis in plain scolding, did but answer his challenge. vii. 385-6.

his verses of *The Peak*, made long since. vii. 389.

the grammatical part of the *στυγμαι* written by a learned friend. vii. 359, 393.

HOLLIS—one of the five members. vi. 283.

HOLY—signifies that which is God's by *special*, not by *general* right. iii. 400, 652:—answers in the kingdom of God to what men in their kingdom call *public* or the king's. iii. 404:—God was the *Holy One* of Israel. *ibid.*:—by it always understood God himself, or his propriety. *ibid.* iv. 335:—taken properly, always signifies something of property gotten by consent. *ibid.* *ibid.*:—*holy* and *proper*, in the kingdom of God are the same. iii. 405:—men that lead godly lives are called *holy*, as wholly devoted to God. *ibid.*:—that which is made *holy*, is said to be *sanctified* to God. *ibid.*:—*degrees* of holiness. *ibid.*

Holy-water of the ancients. iii. 663:—*holy days* of the Church of Rome. *ibid.*

HOMAGE—is what. vi. 73, 155.

HOMER—his hymn to Mercury. iii. 81:—divination by dipping verses in. iii. 103.

HOMICIDE—the kinds of. vi. 82, 85, 87:—the penalty of homicide by misfortune or *se defendendo*, forfeiture of goods and chattels. vi. 130-6.

HOMOGENEOUS—in homogeneous bodies, as weight to weight so is magnitude to magnitude. i. 357:—substances homogeneous and heterogeneous, how congregated and separated by God at the creation. vii. 171.

ὁμοιομερεῖς and ἀνομοιομερεῖς—lines, what. i. 180.

ὁμολογήματα—laws conceived to be such, by some writers. ii. 183.

ὁμοούσιος—put in the Nicene Creed as a touchstone to distinguish an Arian from a Catholic. iv. 392-3:—is not in the Scriptures. iv. 393:—the cause of its obscurity. *ibid.*:—required, by some of the bishops, to be further explained before they would subscribe. iv. 397.

HONOUR—the manifestation of the value

men set on one another. iii. 76, 647. iv. 38:—to pray to another for aid, is to honour. ibid. iv. 39:—to obey is to honour. ibid. ibid.:—to give great gifts, to honour. ibid.:—to give little gifts, to dishonour. iii. 77:—sedulously to promote another's good, to honour. iii. 77:—to neglect, to dishonour. ibid.:—to give way to another, to honour. ibid. iv. 39:—to arrogate, to dishonour. ibid.:—to show signs of love or fear, to honour. ibid. 647:—to love or fear less than is expected, to dishonour. ibid.:—to praise, magnify, or call happy, to honour. ibid. iv. 39:—to revile or pity, to dishonour. ibid.:—to speak or appear before another with consideration and humility, to honour. ibid. iv. 39:—to speak rashly, or do any thing slovenly, to dishonour. ibid.:—to believe or trust to another, to honour. ibid.:—to disbelieve or distrust, to dishonour. ibid.:—to hearken to a man's counsel or discourse, to honour. ibid.:—to sleep or talk the while, to dishonour. ibid.:—to do what another takes for signs of honour, to honour. ibid.:—to refuse them, to dishonour. ibid.:—to agree with in opinion, to honour. iii. 78:—to dissent from, to dishonour. ibid.:—to imitate, to honour. ibid.:—to honour those one honours, to honour. ibid.:—to employ in counsel or in actions of difficulty, to honour. ibid. the sovereign honours a subject by whatsoever he will have taken for a sign of his will to honour him. iii. 78. of civil honour, the fountain is the commonwealth. iii. 79:—is therefore temporary. ibid. whatsoever is an argument and sign of power, is honourable. iii. 79. iv. 38, 295. consisteth only in the opinion of power. iii. 80, 348, 647. ii. 119, 210. iv. 67, 257. vain-glorious men will rather hazard their honour, which may be salved with an excuse, than their life, for which no salve is sufficient. iii. 89. the laws of honour observed by men in a state of nature, what. iii. 154. cities and kingdoms remembered in after ages with honour, for what. iii. 154. laws of honour and a public rate of worth, why necessary in a commonwealth. iii. 167. the sovereign the fountain of honour. iii. 169. of things honourable, some are so by nature, some made so by the commonwealth. iii. 302. the honour of great persons is to be

valued for the aid given by them to inferior men. iii. 333. from internal honour arise three passions, *love*, *hope*, and *fear*. iii. 349:—and three parts of external worship, *praise*, *magnifying*, and *blessing*. ibid. natural signs of, what. iii. 349:—by institution or custom, what. ibid. love and fear are the root of honour. iii. 851. is in its own nature secret and internal in the heart. iii. 647. he that has least power, has always least honour. ii. 119. is an opinion of power joined with goodness. ii. 210:—to honour a man the same thing as to *highly esteem* him. ibid.:—honour is not in the party honoured, but in the honourer. ibid.:—the passions which follow honour, *love* and *hope* or *fear*. ibid. is the same with *worship*. ii. 210. to honour inwardly, is what. iv. 38, 67:—signs for which one man acknowledgeth power in another, are honourable. iv. 38:—general reputation amongst those of the other sex, is honourable, why. ibid.:—*honourable* and *dishonourable*, are what things. iv. 38-9. signs of honour from an inferior to a superior, are what. iv. 39:—from a superior to an inferior, what. iv. 39-40. men whose ends are sensual, must be less sensible to honour and glory, why. iv. 55. the signs of honour and dishonour are the same towards God as towards men. iv. 67. HOPE—and fear, how named from alternate appetite and aversion. i. 409:—arise from internal honour. iii. 349. without fear, called desire. i. 409. is appetite with an opinion of attaining. iii. 43:—is honourable, why. iii. 79. disposes to sedition, why. ii. 160-61. iv. 208:—to the hope of success, what four things necessary. ii. 161. is expectation of good. iv. 44:—alternates with fear, how. ibid.:—the whole passion is either hope or fear according to what. ib. *δρμη* and *ἀφορμη*—appetite and aversion. iii. 39. HOROSCOPY—the foretelling of future events by the stars. iii. 102:—esteemed by the Gentiles part of judiciary astrology. ibid. HORROR—is what passion, and how signified in Greek. vii. 126. HORTATIVE—in pleadings and hortatives judgment or fancy is most required, according to what. iii. 58. HOSEA—the prophet. iii. 373.

HOTHAM—Sir John, holds Hull for the parliament. vi. 291, 313.—put to death. vi. 327.

ἑρμ and εὐόρι—the science of, what. i. 66.
HUGENIUS—and Eustachio, the trial which is the more skilful in *optics*. iv. 436.

HULDA—the prophetess, consulted by Josias concerning the *Volume of the Law*. iii. 471, 474.

HULL—holds out for the parliament. vi. 291, 313.

HUMILITY—the *ninth* law of nature. ii. 39:—the *tenth*. iii. 141.

the contrary passion to vain-glory. iv. 42:—according as it is well or ill grounded, operates how. *ibid*.

ὑπακούειν—its signification. iii. 565.

HURT—to have done another more hurt than one can or is willing to expiate, inclines to hate the sufferer. iii. 88.

HUSBAND—is what. iv. 157.

HYDRA—the contest of Hercules with the Hydra. iii. 338. vi. 254.

HYDROPHOBIA—the venom in hydrophobia resembles the venom of the Greek and Roman authors. iii. 315:—the disease like the estate of those that are bitten with a fear of monarchy. *ibid*.

HYPERBOLE—and parabola, have one definition in geometry, another in rhetoric. i. 85:—the focus of, where. vii. 317.

HYPERBOLUS—ostracised by the Athenians. iii. 200.

HYPERLOGISM—and Hypologism, what. i. 147, 154:—their transmutations. i. 154-5.

HYPOCRISY—has the great prerogative above sin, that it cannot be accused. vi. 224.

ὑποκείμενον—the *subject*, or the concrete name. i. 32. iv. 394.

ὑπόστασις—its signification. iv. 308:—always opposed by the Greek Fathers to apparition or phantasm. *ibid*:—used by them to signify *person* of the Trinity. iv. 311:—the *hypostatical union*, used by divines in what sense. *ibid*:—no less canting than *eternal now*. iv. 318:—the disputes about the word *hypostasis* after the Council of Nice. iv. 400:—the heresy of the *two hypostases* in Christ. *ibid*:—no mention of *hypostasis* or *hypostatical union* in the Nicene Creed. iv. 401:—such points not necessary to salvation, but set abroad with what design. *ibid*:—is contained in the creed of Athanasius. iv. 402:—was never received by the Church of Rome. *ibid*.

HYPOTHESIS—every hypothesis of the cause of any apparent effect, must consist of some supposed possible motion. i. 425.
hypothesis of the world, what it consists of. i. 426:—of the order of the planets, and

of the fixed stars. i. 426-7:—of the simple circular motion of the sun and planets. i. 427:—of the non-fluid imperceptible bodies interspersed with the air. *ibid*:—of the proportion between the sun and the earth, the earth and the moon, and the radius of the earth. *ibid*:—of the orbits of the planets, and the times in which they are described. *ibid*.
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JACOB—his vision of the angels on the ladder of heaven. iii. 390, 416, 658:—the covenant between God and Abraham, was renewed with Jacob. iii. 463. ii. 232:—his imposition of hands on the two sons of Joseph. iii. 542:—his seeing God at the top of the ladder, was a vision. iii. 658.

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have fancied themselves brittle as glass
&c. *ibid.*:—that of melancholy persons.
iv. 59.

all foretellers of future contingencies,
are madmen. vi. 398.

MAGI—came to worship Jesus, as king of
the Jews. iii. 591. vi. 277:—of Persia,
amongst the most ancient of philosophers.
iii. 666. vi. 277.

MAGISTRATES—the joints of the great Le-
viathan. iii. introd.:—the divers customs
of divers cities in the election of magis-
trates. iii. 528:—exercise their charges
de jure divino mediato. iii. 567:—the choice
of, belongs to the sovereign. ii. 77-8:—
the name signifies not the sovereign, but
his officers. iv. 428.

MAGNA CHARTA—made in the time of
Henry III. vi. 81:—to be understood only
by considering the customs of the Saxons
and the law of nature. vi. 147:—the ar-
ticle that no man be distrained otherwise
than by the law of the land, means what.
vi. 210.

MAGNANIMITY—contempt of little helps
and hindrances. iii. 44:—a contempt of
unjust or dishonest helps. iii. 60:—is
honourable, why. iii. 79:—is a sign of
power. iii. 80:—is *glory*, but well ground-
ed. iv. 52.

MAGNET—magnetic virtue a thing alto-
gether unknown. i. 430:—whenever
known, will be found to be a motion of a
body. *ibid.*

called *Lapis Herculeus*, why. i. 526:—its
properties of attraction arise from some
internal principle of motion peculiar to
itself. *ibid.*:—invisible, and of the small-
est particles. i. 527:—the possible cause,
reciprocal motion in a straight or in an
elliptical line. i. 528.

its property of polarity. i. 528. vii. 57:
—possible cause of, that the reciprocal
motion of its parts has been in a line pa-
rallel to the axis of the earth ever since
the generation of the stone. *ibid.*:—gets
thereby a habit of being moved in a line
perpendicular to the line of its reciprocal
motion. *ibid.*

differs from iron no otherwise than as
ore from metal. i. 528. vii. 57.

if rubbed against iron from pole to pole,
the like poles of each will avoid each
other. i. 529:—possible cause of. i. 529-30.
its virtue, how propagated through bo-
dies of any degree of hardness. i. 530.
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vii. 49:—the axis of its motion is parallel
to the axis of the ecliptic. vii. 57:—the
axis of the like motion in the earth. *ibid.*:
—the opinion of Dr. Gilbert, that the

earth is a great magnet. *ibid.*:—derives its virtue, whence. vii. 58, 156:—some of its properties. *ibid.*, 152:—imparts its virtue to iron, how. vii. 157:—the variation of, proceedeth from what accidents. vii. 158:—called a *terella*, why. vii. 169.

MAGNIFICENCE—of houses, apparel, is honourable, why. iv. 39.

MAGNIFYING—the form of speech whereby men signify the power and greatness of anything. iii. 51.

its subject, power. iii. 349:—its effect, felicity. *ibid.*

is signified by words and actions, how. iii. 349.

MAGNITUDE—the extension of body. i. 105:—by some called real space. *ibid.*

magnitude not dependent upon our cogitation. i. 105:—the cause, not the effect of our imagination. *ibid.*:—an accident of body, not of mind. *ibid.*:—the magnitude of the same body, always the same. *ibid.*

is true extension. i. 105:—is taken by philosophers for absolute extension. i. 113. the magnitude for which we give anything the name of body, can never be generated nor destroyed. i. 116.

motion and magnitude, the most common accidents of all body. i. 203:—are common both to sight and touch. i. 404.

if as much could be done by the hands as by the understanding, from any given magnitude a part might be taken less than any that can be assigned. i. 446.

that which has magnitude is called by all the learned a *body*. iv. 393.

MAHOMET—pretended to have conference with the Holy Ghost. iii. 103.

whether a Mahomedan subject of a Christian commonwealth, is bound on pain of death to refuse to be present at divine service in a Christian Church. iii. 494.

MAJESTY—*crimina læsæ majestatis*, how understood by the Latins. iii. 294:—naturally cleave to certain seditious opinions. ii. 158.

μακαρισμός—by the Greeks used to signify their opinion of a man's felicity. iii. 51:—no name for it in our tongue. *ibid.* signifies a public proclaiming of a man's happiness. ii. 211.

MALACHI—the prophet. iii. 373.

MALE—amongst children, the males succeed to monarchy before the females, being for the most part fitter for the administration of great affairs. ii. 124.

MALICE—like manufactures, increases by being vendible. iii. 338:—is the same with defect of reason. ii. pref.:—is a degree of rage. iv. 58.

MALUM—the distinction of *mahum culpe* and *penæ*, what and whence. iv. 110.

MAN—all men have one kind of soul. i. 8:

—and the same faculties of mind. *ibid.*:—the difference between them, caused by philosophy. *ibid.*

the appetites and passions of men such, that without coercive power they will always war on each other. i. 74.

how imitated by art in creating the great **LEVIATHAN**. iii. introd.:—is both the matter, and the artificer, thereof. *ibid.*

the characters of his heart are blotted with dissembling, lying &c. iii. introd.:—legible only to the searcher of hearts. *ibid.*:—his designs discovered by his actions, sometimes. *ibid.*:—to read mankind, harder than to learn any science. *ibid.*

Man measures, not only other men, but all other things, by himself. iii. 4:—thinks everything grows weary of motion, why. *ibid.*:—the motions made in him when he sees, dreams &c., do not cease on the removal of the movent. *ib.* prudence does not distinguish man from beast. iii. 16.

his mind has no other motion than sense, and thoughts, and trains of thoughts. iii. 16:—the faculties proper to man only, proceed from the invention of words and speech. *ibid.*:—so improved by the help of speech, as to distinguish him from all other living creatures. *ibid.* v. 186-7. for his rebellion, stricken by the hand of God with an oblivion of his former language. iii. 19.

excels all other animals in this, that he inquires after the consequences or effects of things. iii. 33, 13:—and in reducing by words such consequences to general rules, called *theorems*. iii. 33:—can reason in all things that can be added or subtracted. *ibid.*

no animal but man subject to absurdity. iii. 33.

all men reason alike, and well, when they have good principles. iii. 35.

most men govern themselves in common life specially according to good or evil fortune, and the errors of one another. iii. 36:—know not what science is. *ibid.*:

—they that have not made a beginning in science, are like children, wherein. *ib.* the constitution of his body, is continual mutation. iii. 40.

is distinguished from other animals by

curiosity as well as reason. iii. 44:—admiration is proper to man, why. iii. 45.

men differ not so much in prudence, as in fancy and judgment. iii. 60.

the common sort of, seldom speak insignificantly, and therefore by the school-men accounted idiots. iii. 69.

his true value, that at which he is esteemed by others. iii. 76.

the voluntary actions and inclinations of all men, tend not to the procuring only, but also to the assuring of a contented life. iii. 85:—a general inclination of all mankind is a perpetual and restless desire of power after power, that ceases only in death. iii. 85-6. ii. 160:—the cause of which, that he cannot assure the power and means he has of living well, without the acquisition of more. iii. 86.

men contend with the living, not with the dead. iii. 86:—ascribe to these more than due, that they may obscure the glory of the living. *ibid.* 712.

peculiar to his nature to inquire into the causes of events, more or less. iii. 94:—particularly of his own good and evil fortune. *ibid.*:—to think, on sight of anything that had a beginning, that it had a cause that determined its beginning. *ibid.*

observes how one event produced another. iii. 94:—supposes causes of things, when he cannot assure himself of the true ones. *ibid.*

all men, those especially that are over provident, in a state like to that of Prometheus. iii. 95.

from like things past expect the like things to come. iii. 97:—without seeing between the antecedent and subsequent event any connexion at all. *ibid.*

the seeds of religion never to be abolished out of his nature. iii. 105.

how far by nature equal. iii. 110, 140. ii. 6. iv. 81:—one man of stronger body and quicker mind than another. iii. 110:—but can claim no benefit therefrom, to which another may not pretend. *ibid.*:—is more equal in the faculties of the mind, than in strength of body. *ibid.*:—this equality rendered incredible, by what. *ibid.*

all men think they have more wisdom than the vulgar. iii. 110:—his nature to acknowledge others to be more eloquent or learned, but none so wise as himself. iii. 111. ii. *pref.*:—sees his own wit at hand, other men's at a distance. *ibid.*

from desiring the same thing, men become enemies. iii. 111:—in the way to it, will endeavour to destroy or subdue each other. iii. 111:—when left alone to his own single power, may expect to be invaded by others. *ibid.*:—from diffidence

of others, may reasonably secure himself from invasion by anticipation. *ibid.*:—pursues conquest further than his own security requires. iii. 112:—cannot subsist by standing on self-defence alone. *ibid.*

looks to be valued by others at the same rate at which he values himself. iii. 112. three principal causes of quarrel amongst men, *competition, diffidence, glory.* iii. 112, 156-7. iv. 82.

without a common power, men are in the condition of war of every man against every man. iii. 113. ii. *pref.* ii. 64. iv. 84:—in it, his life solitary, poor, nasty, brutish, and short. *ibid.* ii. 12, 127.

taking a journey, rides armed, when he sleeps locks his doors, and in his house his chests. iii. 114. ii. *pref.* ii. 6, n.

the possibility of coming out of his natural condition, consists partly in his passions, partly in his reason. iii. 116.

in the condition of nature, is governed only by his own reason. iii. 117:—has a right to everything. *ibid.* 298, 346. ii. 9, 11. iv. 84:—to one another's body. *ibid.* *ibid.* *ibid.* *ibid.*:—has no security of living out the time allotted him by nature. *ibid.*

men, so long as they retain the right to all things, are in the condition of war. iii. 118:—not bound to lay down the right to all things, unless others do the same. *ibid.*

of man's estate after death, no natural knowledge. iii. 135.

men, in their aptness for society, like stones brought together for building. iii. 139. ii. 36:—men that for the asperity of their nature and harshness of disposition cannot be corrected, to be cast out of society as cumbersome thereto. *ib. ib.* the inequality of men that now is, introduced by the civil laws. iii. 140. ii. 7, 38:—that men are made by nature, some to command, some to serve, against both reason and experience. *ibid.* *ibid.*

men that think themselves equal, though unequal, will not enter upon conditions of peace but upon equal terms. iii. 141. ii. 39.

most men too busy in getting food, and the rest too negligent to understand the laws of nature. iii. 144.

men differ not only as to what is pleasant or unpleasant to the senses, but as to what is conformable or not conformable to reason. iii. 146.

where no common power, every man will, and lawfully may, notwithstanding the laws of nature, rely on his own

strength and art for caution against other men. iii. 154. ii. ded. ii. 63-4. iv. 117-18. men cannot live sociably like bees and ants, why. iii. 156-7. ii. 66-7. iv. 120. his joy consists in comparing himself with other men. iii. 156. ii. 66:—can relish nothing but what is eminent. *ibid.* ii. 67:—is most troublesome when most at ease, why. iii. 157. ii. 67:—his agreement by covenant only, and artificial. *ibid.* *ibid.* the real unity of all men in one person, how made. iii. 158. ii. 68-9. the condition of men so remissly governed, that they dare take up arms to defend an opinion, is not peace but war. iii. 164-5:—live in the precincts of battle continually. iii. 165. men naturally set great value upon themselves, and very little upon others. iii. 167. the state of man can never be without some incommodity or other. iii. 170, 195. ii. pref. ii. 81, n. vi. 21:—the greatest in any form of government not comparable with those of the condition of masterless men. iii. 170, 195. men by nature provided of notable multiplying glasses, through which every little payment appears a great grievance, but are destitute of prospective glasses to see afar off the miseries that hang over them, and cannot without such payments be avoided. iii. 170. his passions commonly more potent than his reason. iii. 173. every man by nature seeks his own good. iii. 176. ii. 8, 12. the difference in strength or prudence between man and woman, not so great as that a right can be determined without war. iii. 187. ii. 116. of a number of men too weak to defend themselves united, every one may save his own life as he shall think best. iii. 191. poor men have not the leisure, nor men of leisure the curiosity, to find out the rules of making and maintaining commonwealths. iii. 196. all men by nature equally free, iii. 203. men, where they cannot themselves participate in the government, inclined to monarchical rather than popular government. iii. 216:—this evident in the management of private estates. *ibid.* where no protection can be had from the law, may protect himself by his own power. iii. 279:—in instituting sovereign power, cannot be supposed to give up the right of protecting his own body. *ib.*

taking pleasure in the fiction of that which would please if real, a passion so inherent in man, that to make it a sin, were to make it a sin to be a man. iii. 278. is subject to the infirmities of hate, lust, ambition, covetousness, to what degree. iii. 284. it is his duty to do not what princes do, but what they say. iii. 293:—that duty will be performed, when. *ibid.* weak men look not so much to the way they go in, as upon the light that other men carry before them. iii. 293, 653. vi. 231. is compelled by his pride and other passions to submit himself to government. iii. 307. the fault of the dissolution of commonwealths, lies in men, not as they are the matter, but as they are the makers. iii. 308:—men become weary of jostling and hewing one another, and desire heartily to conform themselves into one firm and lasting edifice. *ibid.*:—want the art of making fit laws to square their actions by. *ibid.* by the constitution of his nature, is subject to desire novelty. iii. 314:—loves the first beginnings, but is grieved with the continuance of disorder. *ibid.*:—men fond of novelty are like hot bloods that, having gotten the itch, tear themselves with their nails till they can endure the smart no longer. *ibid.* a man with another man growing out of his side, resembles the disease of mixed monarchy in the commonwealth. iii. 319. potent men digest nothing that sets up a power to bridle their affections. iii. 325:—learned men, nothing that discovers their errors. *ibid.* of things held in propriety, the most dear to men are life and limb. iii. 329:—next, the objects of conjugal affection. iii. 330:—next, riches. *ibid.* the greatest part of mankind either intent on their trade or labour, or on their sensual pleasures. iii. 331. men must either fight, or hire others to fight for them. iii. 333. the greatest and most active part of mankind never hitherto well contented with the present. iii. 342. do what he will, must ever remain subject to the divine power. iii. 344. the question, *why evil men often prosper and good men suffer adversity*, much disputed by the ancients. iii. 346. ii. 207:—has shaken the faith of philosophers and saints concerning divine providence. *ibid.* every action of man, is the beginning of

a chain of consequences longer than any man can see the end of. iii. 50, 536.

out of pride, takes his own dreams for testimonies of God's spirit. iii. 379:—or out of ambition, pretends to them contrary to his conscience. *ibid.*

mankind is God's nation in propriety. iii. 404.

men are disposed by God to the virtues moral and intellectual by several occasions natural and ordinary. iii. 420.

rare works produced by the art of man, why not counted for miracles. iii. 429.

to deceive a man no miracle, but a very easy matter. iii. 434:—the ignorance and aptitude to error of all men such, as by innumerable and easy tricks to be deceived. *ibid.*

that man is immortal otherwise than by the resurrection, is a doctrine not apparent in Scripture. iii. 443:—is immortal not by his own essence and nature, but by the will of God. iii. 442:—fell from a condition immortal by the sin of Adam. iii. 451.

men's actions governed by the opinions they have of the good and evil to redound from those actions to themselves. iii. 537.

has no means to acknowledge his *darkness*, but by reasoning from the mischances that befall him in the way. iii. 604.

was made by God of the dust of the earth, and he breathed in his face the breath of life. iii. 615.

such men as study nothing but their food and ease, are content to believe any absurdity rather than be at the trouble to examine it. iii. 658.

men in ancient times lived on acorns and drank water. iii. 665. i. 1:—till the erection of great commonwealths, has no leisure from procuring the necessities of life, and defending themselves against their neighbours. iii. 665-6.

how a man ignorant of the ceremonies of court, coming into the presence of a greater person than he is used to speak to, falls from one disorder into another and discovers his astonishment and rusticity. iii. 678.

men judge the goodness and wickedness of actions, both their own and others, and of the commonwealth itself, by their own passions. iii. 681:—call *good* and *evil* that which is so in their own eyes, without regard to the public law. *ibid.*

the best men naturally least suspicious of fraudulent purpose. iii. 687.

as man's inventions are woven, so are they unravelled out. iii. 695.

the argument of the impossibility of any one man being sufficiently disposed to all sorts of civil duty. iii. 701:—by the contrariety of his opinions and manners is rendered incapable of maintaining a constant civil amity with his fellows. iii. 702.

man is to man either a god or a wolf ii.

dedic.:—behold each other's actions as in a mirror, wherein left is made right and right left. *ibid.*:—his duties contain the elements of the law of nature and nations, the origin of justice, and the essence of Christianity. ii. pref.:—without some coercive power, lives in constant fear of his fellow. *ibid.*

that all men are wicked, clearly declared by the Scriptures. ii. pref.:—that they are so by nature, not to be granted without impiety. *ibid.*:—are by nature, merely sensible creatures. *ibid.*:—have it from nature, to do what is most pleasing, and what necessary for their conservation. *ibid.*:—not therefore to be accounted wicked. *ibid.*

were the wicked less numerous than the righteous, still as they cannot be distinguished, men must by nature fear and invade each other. ii. pref.

a wicked man the same thing with a child grown strong. ii. pref.

receives not his education and use of reason from nature. ii. pref.

The faculties of his nature reduced to four kinds, *strength, experience, reason, passion*. iii. 1.

by all that have written upon *commonwealth*, it is taken for granted that a man is *born fit for society*. ii. 2:—man is by nature an enemy to solitude. ii. 2, n.:—has need of his fellow man to help him to live well. *ibid.*:—has naturally a desire to consort with man. *ibid.*

all men are born unapt for society. ii. 2, n.:—are made fit for it not by nature, but education. *ibid.*

is called by the Greeks ζῶον πολιτικόν. ii. 3.

men come together, not because it could not by nature be otherwise, but by accident. ii. 3:—do not naturally love one another. *ibid.*:—seeks society not for its own sake, but for honour or profit. *ibid.*:—what men do when they meet together in society. ii. 3-4:—is pleased with the comparison of another man's defects and infirmities. ii. 4:—delights in his own vain-glory. *ibid.*:—to wound the absent. *ibid.*:—his reason not ill, that was wont to go out last. *ibid.*

all voluntary society of men, arises either

from mutual poverty or from vain-glory. ii. 5.
 the frame of man fragile, and his faculties perishable. ii. 6:—easy for the weakest to kill the strongest. *ibid.*
 the will of one man to hurt, arises from vain-glory, and a false esteem of his own strength. ii. 7, 11:—of another from the necessity of self-defence. *ibid.*
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 seeks *good* and shuns *evil*, by an instinct of nature. ii. 8, 12:—above all, *death*. ii. 8.
 every man is judge of what conduces to his own conservation. ii. 9.
 has no benefit from the right of all to all. ii. 11:—to hold that this state is best, is a contradiction. ii. 12.
 no man esteems a war of all against all to be good for him. *ibid.*:—is driven by *fear* to desire to quit the state of nature, and get allies. *ibid.*
 condemns in others what he approves in himself. ii. 15:—publicly commends what he privately condemns. *ibid.*
 every man presumed to seek his own good naturally, what is just only for peace and accidentally. ii. 42.
 is rendered unapt by the desire of present profit to observe the laws of nature. ii. 45:—praises at one time what he dispraises at another. ii. 47:—is in a state of war so long as he metes *good* and *evil* by divers measures. ii. 47-8.
 prefers, by an irrational appetite, the present good to the future. ii. 48.
 retains the right to all things, the right of war and of self-defence, so long as he has no caution of invasion from others. ii. 63-4:—without security had, no man supposed to have submitted himself to government, or to have given up his right to all things. ii. 74-5.
 his tongue, a trumpet of war and sedition. ii. 67.
 contends not for public dignities, till he has gotten the better of hunger and cold. ii. 67.
 must, for securing peace, subject his will to one man or council of men, in what way. ii. 68:—to form a *union*, men submit their wills to one man or council of men, in what way. *ibid.*
 the pravity of mankind, manifest to all. ii. 75.
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live according to the laws of nature, commonwealth would be unnecessary. ii. 81. n.
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 in the state of nature, every man is an enemy to that man whom he neither obeys nor commands. ii. 116.
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 they are good men that observe the decrees, laws, and rights of their fathers. ii. 175.
 men are governed in their actions more by natural reason than by a knowledge of the laws. ii. 179:—they that sin through infirmity, may be good men even when they sin, those whose minds are against the law are wicked men even when they sin not. ii. 197.
 had a right by nature of ruling over all as old as nature itself. ii. 206.
 his obligation of obedience to God, lies in his weakness. ii. 209:—from fear or consciousness of his weakness. *ibid.*:—has, from sense of his own weakness and from admiration of natural events, that he believes in and fears God. ii. 227:—but cannot, for want of right reason, rightly worship him. *ibid.*
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 their nature, disputing about what concerns their power, profit, or pre-eminence of wit, to slander and curse each other. ii. 318.
 as often as reason is against a man, so often will a man be against reason. iv. ep. ded.
 his nature, is what. iv. 2:—his natural powers contained under the definition of man, *animal* and *rational*. *ibid.*:—his faculties twofold, of *body* and *mind*. *ibid.*:—his powers of *body*, *nutritive*, *motive*, *generative*. *Ibid.*
 the difference between man and man in *wisdom*, is not the taking of signs by *experience*. iv. 17.
 first begins to rank himself above brutes by the invention of *marks*. iv. 20:—by the help of words exceeds brute beasts in *knowledge*, from the same cause exceeds them also in *error*. iv. 25:—he alone is capable of knowledge, that is, *evidence of truth*. iv. 29:—called also *wisdom*. *ibid.*

appetite groweth as he attains to power, riches &c. iv. 33:—of those have attained the highest degree of our and riches, some have affected tery in some art. iv. 33:—complain y of a great grief, *that they know not to do.* *ibid.*

think unworthy all those whom they , not only of good fortune, but also their own virtues. iv. 45.

ie minds of all men were of white r, they would be all equally disposed knowledge what is by right method ratiocination delivered to them, iv. 57. affections *Godward*, how they differ his ordinary passions. iv. 66.

on is no less of his nature, than passion. iv. 87. ii. 16:—is the same in all . iv. 87.

y man's passion weighs heavy in his scale, and not in the scale of his labour. iv. 107.

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men cannot maintain union, like in animals called *political*, without pulsion. iv. 120. ii. 66-7.

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passions of many men assembled are a violent than those of one man. iv. iii. 248.

mighty men of the world in Scripture called *hunters* of men. iv. 195-6.

spute, where their learning or power ebated, think not of the laws, but out *crucifige*. iv. 407.

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me since the creation in which man- was totally without society. v. 183.

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aking the use of words, as much re- below brute beasts, as error is : vile than ignorance. *ibid.*:—his

union over beasts, consists in what. 7.

ld from his very birth have all the d, if he could, to fear and obey him.

3:—many once engaged in the main- ace of an error, will join together for g their authority to decry the truth.

:—*that is in every man intolerable,*

which he cannot tolerate in another. vii. 213.

MANES—appeared about thirty years after the reign of Constantine. iv. 399:—his heresy condemned by what words in the Nicene creed. *ibid.* vi. 103:—but seems to remain still in the doctrine of the Church of Rome, wherein. *ibid.*

MANNERS—those qualities of mankind, that concern their living together in peace and unity. iii. 85.

it is the justice of manners, that makes justice be called virtue, or injustice a vice. iii. 136.

supreme judicature in controversies of manners, and civil sovereignty, the same thing. iii. 558-9:—nothing makes manners righteous or unrighteous, but conformity to the law of the sovereign. iii. 559.

the law of, *without* civil government, is the law of nature. iii. 669:—*in* it, is the law civil. *ibid.*

modesty, equity, good faith &c., are good manners, why. ii. 48.

MANSLAUGHTER—in self-defence, rightly done. ii. 86:—in a question of manslaughter, the question *what is a man* shall be decided by the commonwealth. ii. 269:—is what. vi. 85.

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MARCELLINUS—Ammianus. iii. 530, 535.

MARIUS—what he makes a crime, by Sylla made meritorious. iii. 282:—their wars, what occasioned by. iii. 310:—under him, the people usurped upon the senate. vi. 151.

MARK—the passage of St. Mark, Christ *could* do no miracles in his own country, explained. iii. 431-2.

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MARQUIS—Counts that governed the marches. iii. 83:—the title came into the empire about the time of Constantine the Great. *ibid.*:—from the German militia. *ibid.*

MARSEILLES—a Greek colony. vi. 81.

MARSTON MOOR—battle of. vi. 324.

MARTIN—St., his life by Sulpitius. iv. 327.

MARTYR—some have received a calling to profess the kingdom of Christ openly, others not. iii. 494:—the former only, true martyrs. iii. 495, 496.

a *martyr*, is a witness of the resurrection of Jesus the Messiah. iii. 495, 523:—must have been one of his original disciples. *ibid.*:—others were but martyrs of his martyrs. *ibid.*

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- state, is neither martyr, nor martyr of a martyr. iii. 495.
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that which offendeth the people in government, is that they are governed as the public representant thinks fit. iii. 683. when the people were once possessed by the spiritual men of the pope and the Church of Rome, there was no human remedy to be applied that man could invent. iii. 694.

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PEPIN—made king of France by pope Zachary. vi. 178:—gave a great part of Lombardy to the Church. *ibid*.

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PERIPATETICS—the followers of Aristotle. iii. 668. iv. 388. vi. 98:—their doctrine of air converted into water and water into air, by condensation and rarefaction, a thing incogitable. vii. 115.

PERSIA—the king of, how he honoured Mordecai. iii. 78:—how by the same sign he dishonoured another man. *ibid*.

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